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The Orthodox Herald

Celebrating our 42nd year

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I DIDN'T KNOW (4)

The Lemkos who remained in Europe are now to be found in many countries, among them: Poland, Ukraine, Slovakia, Yugoslavia, and Czech Republic. They have a distinctive heritage, customs, traditions and language which binds them. Their Church music is melodious but for the most part it has been supplanted in this country by either the Russian or Ukraine motif. The Lemko folk music is especially plaintive, reflecting the hardship the people have had to endure for so many centuries. The people love to put on plays and pageants, and many of the early parishes in America carried on the tradition. The marriages and baptisms were accompanied by rich traditions, having many poems, songs and speeches incorporated in them.

For those who are planning to go to Galicia to see the land of their forefathers, we warn you not to necessarily expect to see the village from which they came. Many of them have been so thoroughly razed that even the cemeteries have been leveled. Those people who have remained or are returning from places where they were "repatriated" deserve our concern, our prayers and our help.

Upon studying the Lemkos, who came to this country and Canada, we found that many now identify as Ukrainian or Russians and they have generally lost their Lemko identity. However, some effort is being made to revive the heritage and memory of those oppressed people who gave so much for their faith and traditions.

At one time the Brotherhoods and the Churches were instrumental in keeping the "roots" alive. But this is not being done today even though at least 65% of the present OCA, Moscow Patriarchate and Synod adherents had progenitors from the Lemko Galician area. About 90% of the Ukrainian Orthodox and Catholic membership trace their roots to the same ancestry.

A heritage tour is being planned for

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LIGHT A CANDLE

In Orthodox Churches we see many lights and candles burning. Lights are always used during any divine service, even though it is held in full sunlight. This is done not only for illumination or to make the services more beautiful and solemn but also to show that the Lord, Who dwells in light, which is indescribable illuminates the world with spiritual radiance. The candles signify that the hearts of the faithful believers are warmed by a flame of love toward God and His Saints and that the Church has triumphed in giving spiritual joy.

On certain special days, like Holy Thursday and Palm Sunday, etc. the people stand in church with lighted candles. Candles, which are to be used during the year, are by tradition usually blessed on the Holy Day of the Meeting (Presentation). These candles are not only lighted in the Church before the icons but they are given to the sponsors to hold during Baptism, to the mother to hold at the Churching or presenting of her child to God forty days after its birth, to the couple who are being married, and put into the hand of the person who is lying in the casket. Lighted candles are also held by everyone present at the Sacrament of Holy Unction, and many homes have crosses which have a recess which contains Holy Water and candles to be used at what some call Last Rites. Candles are also held by all people who come to offer prayers at a Panahida (Memorial Service). It is also traditional for communicants to hold a candle while the Communion Prayer is being said: "I believe, O Lord, and confess, that Thou

(Continued on Page 58, Col. 2)

TWO PRIESTS

Two priests who were born only seventy miles apart, near the Carpathian Mountains — one on the north slope and one on the south slope, are to be recognized as saints by the Orthodox Church some time this year.

They were both born in what was then the Austro-Hungarian Empire. Fr. Alexis Toth was born near Presov (presently in Slovakia) while Fr. Maksym Sandowicz was born near Gorlice (presently in Poland).

Both were baptized in the Greek Catholic Church. And when it was time to attend a seminary, both left their native areas to attend non-Greek Catholic Seminaries. Fr. Alexis Toth went to a Roman Catholic Seminary in Eszterzom for one year before attending Uzhorod Seminary. Fr. Maksym, meanwhile, went to the Pochaev Monastery Seminary (now in the Ukraine).

Upon completion of their educations, both men married and were ordained. Both of their marriages were to be short-lived — less than three years. Both were assigned to parishes in their native areas.

Both were alive at the beginning of the 1900's and passed on to eternity within five years of each other.

Here the similarities end.

Fr. Alexis Toth was ordained as a Greek Catholic priest. He was assigned to a parish, but upon the untimely death of his wife, he was reassigned to Presov, where he was chancellor to the bishop and then to the seminary where, in addition to administrative positions, he taught canon law and church history. The bishop was receiving letters from America, most frequently from Fr. Stephan Dzubay, Fr. Toth's fellow seminarian, requesting priests to be sent to America. He especially asked that Fr. Toth be sent, as he felt that he had the personality, qualifications and freedom of family responsibilities for work in America. The bishop assigned Fr. Alexis Toth to a parish in Minneapolis,

(Continued on Page 58, Col. 3)

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News CHRONOLOGY

February 1994

FEBRUARY 2/15 has been designated the World Day of Orthodox Youth by Syndesmos. Churches are planning special programs of involvement by their young people.

A HERITAGE TOUR to Poland, Slovakia and Ukraine to coincide with the recognition of Fr. Maksym Sandowich as a saint is being planned for September. Many of the people who formulated the church in America came from this Lemko, Carpatho-Russian area. For literature when it becomes available — write to us and ask to be placed on the list.

WOMEN IN THE HEALING ARTS are organizing to hold retreats, etc. All Orthodox women in the healing professions, including medicine, nursing, teaching, etc., may contact Matushka Lyn Breck at 914-337-0937 for info.

ADOPTION OF CHILDREN FROM RUSSIA AND ROMANIAN ORPHANAGES is now possible. For info on Russian adoption contact Marie Meyendorf, P.O. Box 396, Tuckahoe, NY 10707 or call 914-961-1811. For info on Romanian orphans contact Carol Stevensat 313-552-8599.

THE ELDERCARE LOCATOR is a nationwide resource for older people and caregivers. Call its tollfree number 800-677-1116 between 9 a.m. and 8 p.m. Monday through Friday to get information about legal assistance, housing, adult day care, home health, or other type of service for older individuals. You will be put in touch with someone in your area who can help you cope.

SUNDAY MORNINGS from 8:30-9 a weekly radio program will be aired over station WMXH on 750 AM in Scranton, PA. Father and Matushka Stroyen will host this program starting February 6.

SUMMER INSTITUTE of Music and Pastoral Practice will be held at St. Vladimir's Seminary, 575 Scarsdale Rd., Crestwood, NY 10707-1699 or phone 1-914-961-8313 from June 19-24.

SCOUTS CAN REQUIRE loyalty to God according to a Supreme Court ruling. They can keep excluding boys who won't acknowledge a duty to God.

ALTHOUGH OLDER PEOPLE constitute a growing majority of most congregations, the clergy and church are ill equipped to meet their needs, according to a recent study by University of South Carolina gerontologists. Very few religious leaders have had or have any interest in receiving training in gerontology, churches have no programs specifically set up for their older members — those that did keyed their programs to the healthy elderly such as bus trips, etc. and many don't have any special accommodations such as ramps or adequate sound systems. The researchers said: "Rather than face steps (they can't climb), books they can't read (they can't see), or sermons (they can't hear), many older people just don't go to church. Clergy are responsive when an older congregant is ill or dies ... But the church should also serve their older people before they have those critical needs."

AN EXHIBIT "African Zion: The Sacred Art of Ethiopia" is on an American tour. It was seen in Baltimore and will travel to New York, Houston, Dallas, Chicago, Cambridge, Cincinnati and Los Angeles. The exhibit has many icons, filigreed processional crosses and coins that were the first in the world to ever use crosses in their design.

THOSE INTERESTED IN MISSIONS should attend the 5th Annual Orthodox Mission Retreat in Switzerland, FL, located midway between St. Augustine and Jacksonville. To attend the Feb. 11-13 retreat, send $125 to Mission Center, Box 14 4319, St. Augustine, FL 32085-4319 or better call 904-829-5132.

UNDER CONSIDERATION FOR RECOGNITION AS saints by the Synod of Bishops of the Orthodox Church in America are: Archpriest **Alexander Hotovitsky** born in 1871, arrived in America 1896, returned to Russia in 1914, martyred by the communists in 1930. Archpriest **John Kochurov** born in 1871, arrived in America 1895, returned to Russia in 1907, murdered by the communists in 1917. Archpriest **Yakov Netsvetov** born in 1802 in Atka, Alaska. He was the first person born on the North American continent to be ordained an Orthodox priest. He died in 1864. Protopresbyter **Alexis Toth** born in 1853, arrived in America in 1889, first Greek Catholic priest to reunite with Orthodox Church, died 1909. He is buried in a special marble chapel at St. Tikhon's Monastery in So. Canaan, Pa.

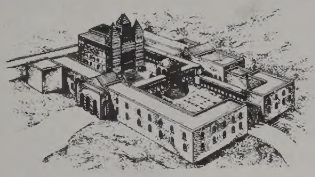
For more details on above and seven others, write: "Portraits of American Saints," 650 Micheltorena St., Los Angeles, CA 90026.

RELIGIOUS BOOKS FOR RUSSIA, P.O. Box 522, Glen Cove, NY 11542 need help to spread information about the Orthodox faith in Russia. They hope their effort can help to respond to the many proseltyzing work of many Christian and non-Christian sects.

A MANUAL OF THE HOURS is a small pocket-size book of 75 pages, which contain excerpts from the Hours, Vespers, Matins, etc. Good as the only prayer book or in addition to the one you are using. Send $5 to Community of Holy Myrrhbearers, RD#2 Box 188, Otego, NY 13825.

A DESK CALENDAR using the Julian "Old" Calendar is available for $5 from The Canadian Orthodox Missionary, 37323 Hawkins Rd., Dewdney, BC Canada VOM 1HO. Daily Bible readings, a saint for each day, fasting days and Holy Days are listed. Space for your notes can be found.

TRUE LOVE WAITS is a program started by the Southern Baptist SS Board with teens pledging to say "no" to sex before marriage. Other organizations and church denominations have joined the effort. "True Love Wait" kits can be ordered by calling 1-800-LUV-Wait.



A SPECIAL CHILD

On February 2/15 we find the Holy Day of the Meeting (Presentation) of Our Lord in the Temple on the Church Calendar. This event occurred 40 days after Jesus' Birth and is described in Luke 2:22-40 the Gospel reading at the Divine Liturgy.

From a purely human standpoint, the firstborn son in any family is usually considered "special." But in Biblical times when Jesus was born the first born son in an ancient Israelite family was special not only for natural reasons, but also because he was considered to be the property of God. In Exodus 13:2 we read: "Consecrate all the firstborn to me, the first issue of every womb, among the sons of Israel. Whether man or beast, this is mine."

Strictly speaking, the firstborn son should have been destined automatically for the priesthood. However, at another point is Israelite tradition God is described as telling Moses that the sons of one family should substitute for the rest. The sons of Levi would serve in the Temple in place of the firstborn sons of the other tribes. (Numbers 3:12)

At the time of Jesus, the religious custom was for a father and mother to "pay back" to the Temple and to the tribe of Levi a ransom of five shekels (about two week's wages). This symbolically freed their firstborn of the obligation to become a priest or Temple attendant.

When Mary and Joseph came to the Temple carrying the child, it was to fulfill the requirements of the ancient law, acknowledging that life comes from God and belongs to Him. Here we are told in Luke 2:25,36 that Simeon and Anna were granted the prophetic vision to know just how "special" this firstborn really was.

CHUCKLE

A grandmother was baby-sitting her 6-year-old granddaughter, Alexandra. During this time the little girl lost her first tooth. She turned to the woman and said with excitement, "Look, Baba, now my tongue has a window!"

STANDING CONFERENCE OF CANONICAL ORTHODOX BISHOPS IN AMERICA

SCOBA (Standing Conference of Canonical Orthodox Bishops in America) was founded forty years ago. As stated in the minutes of incorporation, this standing conference was created "for the consideration and resolution of common problems; the coordination of efforts in matters of common concern, and the strengthening of the unity which is the essence of Orthodoxy." Areas of concern for which commissions were established include the following: Christian education, theological schools, campus ministry, scouting, liturgical translations, military chaplaincy, missions, fund-raising, ecumenical affairs, church-state relations, and youth ministry.

Over the past forty years, SCOBA has experienced both moments of triumph and failure, the latter attributable more to ecclesiastical events over which the standing conference has no control than to the nature of the body itself. SCOBA is a body composed of the primates or administrative personnel of eleven Orthodox jurisdictions in the Americas, and is chaired by the Exarch of the Ecumenical Patriarchate of Constantinople. It is inevitable that decisions reached by one or more jurisdictions, for which there is no clear consensus within world Orthodoxy, will have repercussions among the remaining member jurisdictions. Such was the case with the proclamation of the autocephaly of the Orthodox Church in America in 1970. Regardless of who is right in this dispute, the fact remains that contention over procedure was responsible for threatening the cohesion and effectiveness of the standing conference for a time.

On a positive note, SCOBA has withstood the test of jurisdictional differences for years. Despite temporary setbacks in its shortlived history, it still remains, by common assent, the one great hope for the eventual resolution of the canonical anomaly (abnormalities) confronting us in America. Most recently, in fact, its successes have been consistent. Time does not allow for an elaboration of all the areas in which a resolve to maintain pan-Orthodox unity and cooperation has been apparent. Some of these areas will be touched upon in what follows. Suffice it to say, however, that the motto "united we stand, divided we fall" appears to have made an impact upon all the members of standing conference (SCOBA).

Dr. Lewis J. Patsavos
Prof. of Canon Law (Orthodox)

REMEMBER THEM O LORD

In the past forty years since the founding of **The Orthodox Herald** in 1952, the following have departed in the month of February. They are especially remembered because they actively helped.

The reverend Fathers: Peter Kreta, 1st, Elary Gromoff, John Sokolich, Roman Sturmer, Peter Karaffa, Nicholas Bellavin, Basil Martinson, John Kozak, Michael Tidik, Emilian Glocar, Nicholas Vansuch, Jacob Grigorieff.

SOME REASONS WHY PRAYERS NOT ANSWERED

St. John Cassian wrote that Christian prayer can be classified in the following ascending order: supplication (prayer for self), intercession (prayer for others), and thanksgiving or praise. These three degrees of prayer constitute in themselves a whole program of spiritual life.

As we pray in supplication or intercession, does the Bible have anything to say what may hinder us receiving answers to these prayers? Among the things listed are the following:

1. Lack of faith that the prayer will be answered. In James 1:6,7 we read: "For he that doubts ... lt not that man suppose that he will receive anything from the Lord."

2. Being selfish in your requests. In James 4:3 we read: "You ask and do not receive because you ask for the wrong motive that you may spend it on your pleasure.

3. Asking with an unforgiving spirit. In Mark 11:26 we read: "But if you do not forgive, neither will your Father in heaven forgive your trespasses."

4. Clutching a secret sin. In Psalm 66:18 we read: "If I hold sin in my heart, the Lord will not hear me."

MISSION FUND

We have been sending copies of **The Orthodox Herald** to places other than Alaska to inform about the Orthodox faith and to uplift the spirit of those reading it. Helping have been: Helen Kotter, Joseph and Diane Holobinko, Don and Carole Holobinko, Nina Doughty, Olga Speck, Ethel Watlock, Ann Tysko, Sophia Coggins, Mary Klym, Titania Dixon. John Spark in memory of his father Michael.

THIS AND THAT

The terms "ministry of music," "ministry of education," etc. are very strange and disturbing to the traditional Orthodox. The terms were obviously borrowed from other different Christian religions. There certainly must be more acceptable and familiar terms to Orthodox.

Satan engineers our suffering, so that we would question our relationship with God. If we walk away from God, he has succeeded. If we stand firm in God, we are more than overcomers.

The first Soul Saturday is on March 5. It is time to either submit a list of the dead who will be prayed for on Soul Saturdays or update the book in the parish church. These lists are called "hramoti" or diptichs.

We have noticed that each parish has its own personality. It is either friendly, aloof, active, etc. This has nothing to do with the "ethnic" makeup of the parish. It has to do with the people themselves.

The Tropar for February 2/15 on the Presentation of Our Lord expresses this Holy Day, which is written about in Luke 2:22-40. "Hail O woman full of grace, Virgin and Mother of God: from you has arisen the Sun of Justice, Christ our God enlightening those who stand in darkness. Rejoice also Elder Simeon for you carried in your arms the Redeemer of our souls and our grantor of Resurrection."

Abraham Lincoln said, "Most folks are about as happy as they make up their minds to be." Happiness is from within; it is not a matter of externals.

Thomas Jefferson, usually considered the least biblically oriented President, sought congressional funds for hymn books and Bibles when he was the Washington, D.C., School Board President. He also suggested that our national seal be a likeness of Moses leading Israel to the Promised Land.

"Tradition is the living faith of the dead," according to the well-known theologian J. Pelikan in **The Vindication of Tradition.**

Faith is the bird that sings when the dawn still has not come.

•Light a Candle

are truly the Christ, the Son of the living God...". The candle is placed into the candle stand before receiving communion.

Beeswax and olive oil, as the purest of substances, and free from animal matter, are used for lighting before sacred things. Artificial light — electricity — is permitted but only for general illumination. The beeswax and olive oil are symbolic of the purity and sincerity of the gifts.

In the early Christian Church lights were much used. Oil lamps were lighted when candles were unknown. The lights reminded the people of Christ's words: "I am the light of the world," and those who believed in Him were the children of Light. The candle we now light in front of the ikon and hold on various occasions is a symbol that we want our soul to be pure as light and our heart to burn with the flame of love to God, His Holy Mother and His Saints. St. Seraphim of Sarov said: "Let our heart glow with love and our life shine with light before Our Lord like the flame of a taper before His icon."

The lights in the church are lighted in accordance with the songs and services. The more vivid the joy of the Church in the Lord, the more solemn the service, the more numerous the lights. On great Holy Days all the lights are not lighted at the beginning of the service, but at the approach of the most solemn hymns and readings. For example at the reading of the gospel and during the consecration of the Holy Gifts at the Divine Liturgy, people holding candles usually stand in the center of the church. The rubrics (rules) on these points are detailed and precise. As a rule more lights are used at the Divine Liturgy than at any other service.

When is the last time you lighted a candle in Church and said a prayer for yourself or someone else?

•Two Priests

Minnesota.

Fr. Maksym was ordained as a Russian Orthodox priest and was assigned to Zdnia, near his home town. Since the Austro-Hungarian government did not approve of the Orthodox Church or the Carpatho-Russian minority, they tried to persuade Fr. Maksym to desist. When he refused, they jailed him. He was finally taken to Lvov to stand trial with three other Orthodox priests. After the three-month trial, they were found innocent of all charges and Fr. Maksym returned to serve as an Orthodox priest. Unfortunately, World War I started a few months later in August 1914. As a potential enemy of the state, Fr. Maksym was rearrested a month later along with his whole family: wife, father, brothers, sisters and all relatives. They were taken to the Gorlice prison. Fr. Maksym was asked to recant his religion and vocation. When he refused, he was put before a firing squad. A cross was marked on his chest as a target. His dying words, which drove the executing official to a frenzy, were "Long live Orthodoxy and our Lemko people." The official put several more bullets into his body and called him a "dog."

Fr. Alexis Toth became known as the "Father of Orthodoxy in America" for his mission work among the Lemko and Carpathia people He died in 1909 in Wilkes-Barre, Pennsylvania in America and is buried in a marble chapel near the altar of the church at St. Tikhon's Monastery in So. Canaan, Pa.

Fr. Maksym weas martyred in 1914. His body was buried in a cemetery in Zdnia.

Presently, preparations are being made for the "canonization" of both priests. Specially designed reliquaries must be built. Icons must be written. Days must be set aside on the liturgical calendar (usually the day of a saints death). Liturgical hymns, prayers and services must be written. All these follow after complete study of their lives.

The date for the change of Fr. Maksym to Saint Maksym has been set for September 11, 1994 in Gorlice, Poland. At the present time, daily prayers are held at the tomb of Fr. Alexis Toth in So. Canaan, Pa. Vigil lights are perpetually burning at the tomb. If you wish to have a vigil burning in your name, you may send $104 to Perpetual Vigil Light — Fr. Toth, P.O. Box Eleven, So. Canaan, PA 18459.

•I didn't know

September of this year to coincide with the recognition as a saint of Fr. Maksym Sandowich, who was martyred for his Orthodox faith. The tour will include southern Poland, Slovakia, and western Ukraine. The occasion should be enriching for us and it will uplift the spirit of the Lemkos and the Carpathos, who are now in the ancestral lands.



EDITORS' NOTES

Recently there have been many articles in the paper about the Baby Boomers. A study showed that they are starting to get involved in a church but a surprising find was that the involvement did not mean that they were going to the church where they were baptized or had attended at an early age. It seems that many Boomers are "shopping" for a church much as they do for other things in life. They select a church, no matter the denomination, which is friendly, has programs for them and their children. Theology or church teachings bear little influence on their choice. They seem to exemplify what their elders have been saying for the past twenty years or so that "all religions are the same." The difference is that their elders did not act upon this statement.

We have found that in the Orthodox Church jurisdictions seem less important. In fact, people freely go from one "ethnic" jurisdiction to another with great ease. There is not the parish loyalty which was once so strong. When was the last time you heard someone refer to "my church?"

Many Orthodox jurisdictions at this time are in some type of Mission Year. Too often, however, attention is paid to new members and not enough to those who are leaving perhaps quietly but in greater and greater number. As one person said: "We count the converts coming in the front door but not the members who are exiting the back door."

Yearbooks list the number of new Mission Parishes but ignore the parishes which are closing. So many of the parishes which Fr. Basil M. Stroyen Sr. (1885-1956) served as closed or will soon close. A parish member of one of the churches "now dying" wrote: "We haven't had a priest to serve us these past two years. We shared a priest with a neighboring parish but they now have no priest either. We can't afford a regular priest. The people that are left are drifting away into many different churches or go nowhere."

Communication with another parish was also sad. The priest will soon be leaving. He makes a meager salary but the parish can no longer afford even that or to continue paying his health insurance. The parishioners, mostly on Social Security, now are obligated to over $15 a week to continue paying the bills. How long will this parish continue functioning before it follows the situation of the parish discussed previously?

Then we know of a "larger" parish. It has been meeting its budget but now their old church is leaking so bad that a decision must be made to either repair it or build a new one. Both decisions will take more money than the parish feels they can commit. The congregation here is also greying and there are more funerals than baptisms.

These situations are only a few which have been brought to our attention this past month. Why should we care? Because we are members — Orthodox Christians — and what happens to the church at large affects us.

The problems certainly are multifaceted and a simple answer of what should or could be done would not be fair or right or adequate. Perhaps it is time to in the words and tradition of the U.S. West "circle our wagons" and concentrate on our strengths and weaknesses and shutout the "world view" until Orthodoxy in America gets its "second wind."

Father and Matushka Stroyen

WINTER GRACE — 4

A visiting nurse told me that she has a hard time leaving the home of some of her older patients. She is the only one they talk to from visit to visit. A doctor says that almost half of his patients make the office call because they need someone to communicate with — not because they're physically ill, but because they're lonely, feel neglected and need someone who will show an interest in their problems. Some women buy new clothes and get their hair done before these visits because the Doctor's is the only place they go.

Even though the doctor or nurse is a professional who is being paid to listen it is an outlet for their depressive frustration of not being able to communicate with anyone else. It's a contact with someone who might care.

Older people especially are concerned about "being a bother." All of us can help just by assuring them that they are not and by being a friend, a considerate listener, a sympathetic human. Such response may not sound like much, not as dramatic as international diplomacy, but it may, in fact, be among the most important work we can do in making our world a better, happier place. Have you phoned? This is an easy way to visit — reach out and touch an older person — especially a shut-in.

PRESS FUND

We recently received this letter which expresses the sentiments of so many other we have received. "My parents came to America with nothing but high hopes and fears. They were illiterate, were hired to do backbreaking work, and did not speak the language. But they brought their faith, and by example showed us how it sustained them through these difficult times. They built the church giving of their meager salary and taught me and my siblings that the Orthodox Church had and will have to be kept alive by everyone doing something. I am sending in donations to the Press Fund because I feel that **The Orthodox Herald** writes about the Orthodox teachings, traditions, and life which were so sustaining to my parents and now to me."

Thank you all with a Russian Spasebo for helping us continue printing by helping us to meet our ever-rising costs. Protodeacon Alexis Bona, Edward Rhenish, Olga Peck, George Chobany, Mary P. Chupak, Irene Allen, Anna S. Russin, Leda Kereluk, Vera Samoilovich, George Birchak, Ann Tysko, Christopher Chichura, Don and Carole Holobinko, Joe and Mary Evanchick, Mary Matrician, Dorothy Demianovich, Dimitria Gacis, Helen Dopsovic, Ed and Vivian Hartley, George Gresko, Jr., Fr. Michael Hutnyan, Titania Dixon, Mary Kollar, Mary Klym, Nina S. Doughty, Leona Hutchko, Albert and Olga Gessner, Helen Dzugan, Helen Kotter, Charles and Katherine Dekilas, Ethel Watlock, Beverly Karol, George Brozina, Lillian Smarsh, Ellen Shiptenko, Helen Durniak, Joseph and Diane Holobinko, Maria Grabania. Blessed Nativity from Anna Rosko and Julia Blisak. Theodore Anastasopulos in memory of beloved Artemis who died on September 9, 1993. Helen Cudlic in memory of husband George, and John Yuhas. Andrew Hydak in memory of his wife Pauline, who died on May 19, 1991. Mary Neddoff in memory of parents Mary and John McCobin, Sr. and brother John, Jr. Julia Bockhaus in name of Stephan and Christina Astrab. Velma Bova in memory of Gernat and Zedowski families. Catherine Litvak in memory of deceased family members. Doctors Victor and Sonya Naryshkin Sobolewski in memory of his father Victor J. Soboloweski, Jr. and their grandparents. In memory of Anna Kochmaruk who died on Nov. 22, 1993 at the age of 99, one month short of her 100th birthday. Father Stroyen in memory of Fr. John Oleynik.



Zaccheus Sunday comes on February 13 this year. It serves as an alert to start saving onion skins to dye eggs for Easter, which comes on May 1. I separate the skins using one bag for brown skins, the other for red ones. I also stop buying meat and make an effort to finish all my meat in the freezer before Lent starts.

Every so often I find a recipe which is simple to make, is delicious, and unusual. This month's recipe for Poor Man's Cheesecake is such a recipe. I received it from Jean Walko of Bedford Heights, Ohio and have made it many times since.

Poor Man's Cheesecake

2 pkg. crescent rolls
2 - 8 oz. pkg. cream cheese
2 eggs, separated
1 tsp. vanilla
½ cup sugar

Press 1 pkg. crescent rolls into the bottom of a 9x13 pan. Beat together cream cheese (it is easier if you let it stand at room temperature about an hour), egg yolks, sugar and vanilla until smooth. Spread over the dough in the pan. Unroll the other crescent roll, place on top of filling. Beat egg whites slightly with fork. Brush on top of dough. You may not use all of the whites. Bake 350 for 30 minutes or until brown.

NOTES: 1. You can use half the ingredients and make in a 9'' pie or cake pan. 2. Add a handful of raisins.

What appears to be the end may really be a new beginning.

ALASKA FUND

It is gratifying to announce that more and more parishes in Alaska are switching to the Packet Plan. This leaves more funds to send copies to other places where only a few Orthodox are found and living is hard. Helping this month are: **Joseph and Diane Holobinko,** Alexios M. Fedec, Olga Peck, Joseph Plefka, Steve R. Pelak, Titania Dixon, Mary Klym, Nina S. Doughty, Fr. Paul Waters, **Don and Carole Holobinko,** Ann Tyson. Helen C. Nowosadko in memory of her parents, Nicholas and Orina Chura. Beverly Karol, Ethel Watlock, Helen Kotter.



FEBRUARY 1994

1 Mark 8:22-26
2 8:30-34
3 9:10-16
4 9:33-41
5 Luke 14:1-11
6 **18:18-27 - Sunday**
7 John 10:9-16
8 Mark 10:2-12
9 10:11-16
10 10:17-27
11 10:23-32
12 Matt 5:14-19
13 **Luke 19:1-10 - Sunday**
14 Mark 12:13-17
15 12:18-27
16 12:28-37
17 12:38-44
18 13:1-8
19 Luke 6:17-23
20 **18:10-14 - Sunday**
21 Mark 13:9-13
22 13:14-23
23 13:24-31
24 13:31-14:2
25 14:3-9
26 Luke 20:45-21:4
27 **15:11-32 - Sunday**
28 Mark 11:1-11
Easter Lent begins 14 March
Easter - Pascha is 1 May 1994
Sunday of Orthodoxy is 20 March



BIBLE STUDY

With the reading from Luke 19:1-10, which concerns Zaccheus's encounter with Jesus, we — those whose lives still revolve around the Church Calendar, know that the Pre-Lenten Period will soon begin. This reading is a favorite with all Sunday School teachers because it lends itself to a dramatic reading. There is even a song for children which goes: "Zaccheus was a wee little man. A wee little man was he. He climbed up in a sycamore tree for the Lord he wanted to see. And as the Saviour passed that way, He looked up in the tree, And He said: 'Zacchaeus, you come down for I'm going to your house today.'" This song is often accompanied by action movements which add interest to the lesson.

After reading the gospel text, we may well wonder — of all the people Jesus could have picked from that crowd to have dinner with, why did He choose Zaccheus? Why not honor a venerable old grandfather with such an invitation or a struggling but faithful young family? We'll never know why Jesus chose Zaccheus. We can only suggest possible reasons.

Maybe Jesus singled out Zaccheus because He felt sorry for him. Maybe it was a reward for the eagerness he showed in climbing a tree to get a glimpse of the Lord. But more likely, it was for a much greater reason.

By inviting Himself to Zaccheus' house, Jesus had an opportunity to do some very important teaching about His mission in the world. He could also teach something about the relationship between God and human beings.

By visiting Zaccheus, Jesus could say, "Look, I come to help those in trouble, big trouble. I am here to show you that there is a better way and that you can be saved from your past life and sins no matter what you have done.

"I want you to know that I and My Father in heaven have great patience with you. We understand your weakness and we want to help you overcome those things that bind and hold you down."

Had Jesus gone to a home of a righteous person, He could not have taught so strong a lesson. But by dining with a man known to be unjust and selfish, He could say clearly: "I have come to show you the way out of your sins."

We all have a bit of Zaccheus in us. We need Jesus to call us forth to better ways and to show us the way out of our sins. We pray that the Light of His presence lead the way and the strength of His Spirit help us to follow Him in faith and love.

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